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The Pacific Churchman

San Francisco, California

Volume XL | APRIL 1, 1905. | Number 17

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The Pacific Churchman

Speaking the Truth in Love.

APRIL 1, 1905.

PRESERVING PEACE.

It is time for the Christian people of America to arouse themselves to a great danger which threatens in subtle fashion the Christian ideal which has for the most part governed this country's international relations. The danger is subtle because it comes from no one political party. It is subtle because it masks itself as an obvious political necessity, concealing its ethical character. It is doubly subtle because it claims to seek a Christian end and thus disguises its purely pagan character.

This danger is that which lurks in the now commonly repeated and accepted phrase that "the most effective means of promoting peace is by preparing for war."

When, as recently, the Senate rejects a treaty of arbitration or a series of treaties, popular sentiment utters no uncertain sound. There is no doubt that the American people want peace. They are proud of the leadership which this country has held in the furtherance of international peace. They endorse the President in his effort to bring about a second Hague Conference. They rejoice in the great services of the Secretary of State in forcing international opinion to express itself in the interests of peace. Had they really felt that the cry of "militarism" at the last Presidential election was justified the result would no doubt have been vastly different. They did not feel so. They were as confident of the peace-loving purpose of one party as of the other—of one candidate as of the other.

It is just because they love peace that their ideals are in danger. From the President down Christian men are dazzled by the apparently peace-loving sound of this odious and pagan doctrine. The President has preached it again and again. So recently as Washington's Birthday he asserted that the phrase as given above was one of the maxims which Washington left to us in his farewell address.

That the words cannot be found in that famous address, nor, except in a greatly modified form, anywhere in Washington's writing is of little consequence, did it not indicate what a firm hold the maxim has upon one who has always stood in the forefront of the struggle for high civic and national ideals. So is it elsewhere. Even religious journals fail to see the meaning of it. The Outlook published recently an article on the "need of a continuous building program for the navy," in which the writer's plea for such a program was based upon the principle that, "say what we like, while the Hague Conference is the goal of mankind's wish for eternal peace, peace just now sleeps behind the big battleship and the swift cruiser." An editorial note seems to set the Outlook itself, somewhat apologetically to be sure, upon the writer's platform! It is of course true that the chief insistence upon this doctrine comes from those who are advocating a great naval increase. The teaching is not however confined to them. It is heard from men of all views and either of the great parties.

The Christian people of America want international peace. They must, however, protest against a peace sought by such a method. They must protest against the dissemination of a teaching which is subversive of Christian ideals.

Such a teaching is unchristian in the first place, because it is untrue. It is a matter of common experience that the individual who goes through life intent upon being prepared to defend himself is the one who has most often to do so; and that, whether he prepares with fists, with pistols or with tongue. National psychology has many resemblances to that of individuals. For generations the United States made little preparation for war and took it for granted that its peaceful attitude was reciprocated. Foreign complications were not hard to avoid. The prestige which this nation has had throughout the world and the record by which it is judged and accorded its high place have been won by preparing for peace. If now the thought of the nation is set upon great armaments and the necessity of being prepared for war, the possibility of war is kept ever present in men's minds. Men become habituated to it. They cease to think of it as an abnormal and dreadful thing. In every emergency, therefore, they come to consider it as a definite alternative instead of as a last resort. Notions of national honor as absurd and fantastic as those which governed the duel will arise. Some petty squabble over a South American mine will be seriously regarded as raising the question of war or peace. In short, that peace which this war preparation was to preserve will be forgotten. It is true, and always will be true, that men's thoughts will be occupied more with the thing they are preparing for than with some distant end sought by such means.

In the second place this teaching is unchristian because, granting it were true, the peace which is attained by it is not a Christian peace. It is the peace of the bully. Doubtless the small nation will not pick a quarrel when the battleships and cruisers are ready to descend upon it. It will not because it dare not. But no moral consideration, no respect for the great nation as an embodiment of justice restrains it. Such a peace has been evacuated of all that Christ means by peace. Or it is the peace of mutual fear. The great nations eye one another suspiciously. They count each other's battleships. They keep the peace—till they are sure of the victory, as Japan kept the peace with Russia. Such peace is not Christ's peace.

Finally this teaching is unchristian because it is not only the appeal to force, but it is the quiet assumption that moral considerations have no carrying power of their own. No one denies that brute strength has played its part in man's progress. But no Christian can well deny that strength lieth not in chariots and horsemen, but in the arm of the Lord. Not only does this teaching ignore such truth. Not only does it appeal to force—the force which it recognizes is merely money. The question between the nations becomes simply the question of which is able to build the largest navy. It is a race for wealth. It is a race to produce instruments of destruction which according to the theory are never to be used. It is a hideous mockery of the ideals of Christian civilization.

If no other nation will, let America, at least, appeal for her strength to the eternal principles of the moral world. Let her Christian people rouse themselves, let her Christian ministers speak boldly, let her Christian statesmen remember the teaching of the Master.

This is not a political question. It is an ethical question, a question of Christian ideals.

MRS. STANFORD'S DEATH.

There have been of late many notable benefactors and patrons of eduation among the very wealthy of America. With some such interest in education has been a hobby; with some it has sprung doubtless from outside pressure; with others it has been prompted, perhaps, by the desire to make some amends for the methods by which wealth has been amassed or some return to the public for what has been gained from them. But so far as the public knows these benefactions have never meant sacrifice to those who have made them unless the withdrawal of some part of a great fortune from commercial investment be sacrifice.

The uniqueness of the gift which Mrs. Stanford made to education is in the fact that she gave herself as well as her fortune. When intricate legal difficulties came at the time of her husband's death, she gladly surrendered the greater part of her personal income that the university might live. After the university became assured of its magnificent endowment she continued to give large gifts of money and to spend constantly her thought, her time, her self.

California would have reason, merely because of the university's existence, to honor the Stanford name. California honors it doubly because, living always in the university, it carries with it the memory of an achievement of noble self-denial.

SEVENTH MISSIONARY DISTRICT.

PROGRAM FOR THE THIRD ANNUAL CONFERENCE OF THE SEVENTH MISSIONARY DISTRICT,

May 4-7, 1905, at Salt Lake City, Utah.

Thursday, May 4th.

10 A. M.—Opening service.
Holy Communion and Sermon.
12 M.—Greeting to Delegates by Bishop Spalding. Organization.
2-4 P. M.—General Subject, "Work Among the Young."
1. The Value of Church Schools.
2. The Sunday School and its Problems.
   a. The Scarcity of Well-trained Teachers and its Remedy.
   b. Lessons and the Graded System.
   c. Societies for Children.
      Junior Brotherhood.
      Girls' Friendly Society.
      Daughters of the King.
      Babies' Branch, etc.
   d. Missions in the Sunday School.

8 P. M.—Reception to Delegates.

Friday, May 5th.

7:30 A. M.—Holy Communion.
10:00 A. M.—Special Missionary Problems in the Seventh District.
1. Meeting the Apportionment.
2. Methods of Developing Self Help.
3. The Relation of the Church to the Christian Denominations.

2:00 P. M.—Woman's Mass Meeting.
Woman's Place and Work.
   a. In the Home.
   b. In the Church.
   c. In the Church Institutions, Schools, and Hospitals.

8:00 P. M.—Men's Mass Meeting.
   a. The Brotherhood of St. Andrew.
   b. Lay Readers' Leagues.
   c. The Church Club.

Saturday, May 6th.

7:30 A. M.—Holy Communion.
10:00 A. M.—Business Session.
Secretary's Report.
Place of Next Meeting.
Motions, Resolutions, etc.
11:00 A. M.—Closed Doors. Bishops, Clergy, and Delegates.

Sunday, May 7th.

2:00 P. M.—Children's Mass Meeting.
8:00 P. M.—Mass Meeting at the Theatre.
The Episcopal Church in the United States.
   a. Her Heritage.
   b. Her Faith.
   c. Her Mission.

OREGON.

The Bishop of Oregon, who is now in his eighty-sixth year, has decided to ask for a Coadjutor at the next meeting of the diocesan convention, which will be called to meet in Portland next June. The Bishop has been growing weaker for the last few months, and is now ready to lay aside the heavy work of the Diocese.

St. Mark's Church, Portland, (Rev. J. E. H. Simpson, Rector), is contemplating the building of a rectory on the church grounds. The Rector has taken over the Chinese Mission into his sole care, and has made himself responsible for its welfare. This work was under the direction of the Diocesan Board of Missions before. The work is being done as far as practical by the members of the Brotherhood of St. Andrew of St. Mark's Church.

LOS ANGELES.

The movement for a new and suitable Diocesan House in Los Angeles seems to be taking practicable shape, and there is good promise to believe that the building will soon be a reality. This is written in San Francisco, and we congratulate our Southern neighbor, hoping most earnestly that the day is not far distant when Los Angeles may have occasion to rejoice in our similar good fortune. Certainly our need is great.

The Bishop of Los Angeles has urged that the Epistle to the Ephesians be made the subject of general study by both clergy and laity throughout the Diocese, and the plan has been taken up and is being carried out with most thorough earnestness. In the March number of the Church Messenger the Bishop publishes an outline of the Epistle, which must be very helpful, and which we would gladly reproduce if space allowed.

The special topic considered at the San Diego Convocation on February 6th was this same Epistle to the Ephesians.

Nothing has given greater pleasure to those acquainted with the past history of the place, than the erection of a Church at The Needles. After years of patient waiting and hope long deferred, Mr. Hickman of San Bernardino led the people forward to success. Mr. McConnell entered upon his work in time to give the finishing touches to Mr. Hickman's efforts. The name which will long be remembered in connection with the new Church is that of Mrs. John Denair, who, under peculiar difficulties, was able to contribute very much effort and means toward its erection.

It is an agreeable change from the past to hear that Mr. Gooden's work at Ventura is being so manifestly blessed, and that the Church in that important town is really making headway. There are few places where the laity show more personal interest in Church affairs than recent activities indicate is true of the Churchmen and Churchwomen of St. Paul's Church, Ventura.

Dr. Van Deerlin at Lompoc is an illustration how successful work can be accomplished when minister and people work together in harmony.

Mr. De Wolf has his hands full at Corona getting the Parish out of debt, and building up the spiritual character of his people. The Missionary, on the other hand, has a great

deal to encourage him in his work—an attractive home, a progressive town, a loyal body of Church people. There is a great future for the Church in Corona.

Among the really meritorious work being done in the Diocese is that which is connected with Mr. Sherman's work at St. Athanasius' Church, and Mr. Windsor's at St. Luke's, Los Angeles.

It would be a surprise to the Assistant Rector of Trinity Church, New York, who was at one time in charge of the work, could he see the vast improvement in Church affairs at Redlands now taking place under Mr. Porter's admirable oversight and influence.

Another work which owes very much to the energy of the Rev. Mr. Hickman of San Bernardino is the resuscitating of the Church of St. Polycarp in Colton. Everything in and about the Church betokens a new era, we trust, for the Church's life and work in this place. It could be hardly possible to believe if the writer were not familiar with the facts, that the first Church erected in the two counties of San Bernardino and Riverside was this building, now more than twenty years ago.

ALASKA.

The March number of the Alaskan Cross Bearer opens with an urgent appeal to its readers to take one of the Church weekly papers, and pays a very high tribute to them all. The writer does us the honor of including The Pacific Churchman among the number, classing us with The Churchman, The Standard, The Living Church, and The Southern Churchman. It is our desire some day to be worthy to be included in such company, but as yet it is only a hope. Meanwhile we echo the wish of the Cross Bearer that churchmen might subscribe to and read the Church papers.

Life seems to be always strenuous in Alaska. From Fairbanks comes the statement that hundreds more men have rushed in than were expected, and that consequently provisions are short. The extra men make special demands on the hospitals. The work is insistent. The need is urgent. Much the same, only a little less strenuous, is the story from the Valdez Hospital. Sick men nursed back to health and strength. The gospel of personal ministry being preached to lonely men. And souls drawn nearer to their Saviour through the medium of His devoted servants. The Deaconess in charge writes: "It is a pleasure to help men back to health and strength."

On Sunday, February 5th, a fire was discovered in the Rectory of St. John's Church, Ketchikan. It smouldered for some hours in the timbers under the fire-place, burning through some eight inches of solid timber. It was extinguished without serious loss, but was really a very narrow escape from what might have been a serious calamity.

There are also notes of improvements in the Churches in Douglas Island, Juneau, and Ketchikan, and the record of a pioneering trip to Wrangel by the priest at Ketchikan.

DISTRICT OF HONOLULU.

From Bishop Restarick's letter to the March number of the Angelican Church Chronicle we clip the following paragraphs, noting incidentally that Deaconess Drant made a very short visit to this office when she first came to San Francisco:—

"One of the first things which I did on my return was to visit the new St. Elizabeth's House and later to see its enlarged work. I found in full swing the many lines of work which Deaconess Drant had originated. She has done a remarkable and a noble work. You may imagine my regret and my sorrow when she told me to-day that her physician has advised her to give up the work. She had previously, after talking matters over with me, determined to take a trip to San Francisco for a rest, but the doctor told her that if she wished to continue the work she must make up her mind to be absent several months each year from the Islands. It was then that she determined that it was best to give up altogether. It is hard for the Deaconess to take this step and it is hard for all concerned. Fortunately the Rev. Mr. Potwine, Deaconess Sands, and Mrs. Folsom are familiar with the work and I shall see that as far as possible everything goes on as usual.

"At last I rejoice in the fact that I have a clergyman for Christ Church, Kona. The Rev. D. Douglas Wallace, from the Diocese of Sacramento, arrived on the Alameda on February 17th and will go to Kona on February 28th."

The Missionary party consisting of Bishop and Mrs. Roots, Mr. Mosher, Dr. Taylor, Mrs. Richards, and their companions, stopped for a season at Honolulu, having arrived there on the steamer which brought Bishop Restarick home. The quarterly meeting of the Woman's Auxiliary on February 3d seems to have been a veritable "love feast," with addresses by all these worthy and devoted men and women.

BISHOP'S PASTORAL TO UNATTACHED CHURCH PEOPLE.

Ash Wednesday, 1905.

To the Churchmen and Churchwomen of the Protestant Episcopal Church Scattered Abroad:—

Every year makes it more apparent that there are many within the borders of the Diocese over which the undersigned has been placed by the Providence of God, whose names are not on any of our lists, though they have come to California from close association with the Church of England, the Church of Ireland, the Scottish Church, or some of the colonial affiliations of the great Anglican Communion; and the large incoming population of recent years has brought many to us from other sections of the United States who are our own American fellow church members and communicants, by no means all of whom promptly establish definite new connections with the clergy or congregations here. Many are isolated on ranches or in mining regions, others not so isolated may still be far removed from our nearest church. Still others in centers of population experience the inevitable strangeness of removal from the East or old country, where all was familiar, to surroundings where every face is unknown. For a while they wander from Parish to Parish, then too often they yield to easy tendencies to stop going to church altogether, not having made themselves known to any of our clergy. San Francisco, not to specify other cities, contains multitudes of our detached church members who oftentimes themselves, as they think of tender and close church ties of other days, are conscious of being as "sheep having no shepherd."

This is an honest and yearning effort to reach as many in the Diocese as possible. The agency of the press is used to reach every nook and corner of the counties of the Diocese, which are Marin, San Francisco, San Mateo, Contra Costa, Alameda, Santa Clara, Santa Cruz, Monterey, San Benito, San Luis Obispo, San Joaquin, Stanislaus, Merced, Madera, Fresno, Kings, Kern, Calaveras, Tuolumne, Mariposa, Alpine, Mono, Inyo, and Tulare.

Will not all concerned fill in the appended blank, cut it out, and mail it as addressed? The help of country newspapers will be appreciated, or of those who may pass it on to those concerned. To all the undersigned expresses his deep and prayerful desire to use this as a means wherever possible to provide ministrations that may be needed and open the way for more fully giving to Christ's family their portion in due season.

WILLIAM F. NICHOLS, Bishop of California.

To Archdeacon Emery, 731 California Street:—

As requested above, I send my name and address.

.....

Town.....

Street and number.....

County.....

COMMITTEE ON CHURCH WORK IN UNIVERSITY CENTERS REPORT FOR 1904.

Two meetings of the Committee have been held during the year, one on July 18th and one on August 5th. The meeting of July 18th was informal in character, and little was accomplished in the way of business. The Bishop appointed the Rev. G. L. Parker Secretary. A large attendance of the Committee was present at the meeting of August 5th. The Bishop reviewed the history of this Committee and dwelt upon the importance of its work. Its present obligation was the paying of the salary of the curate of St. Mark's Church, Berkeley, amounting to eight hundred dollars, for the year August, 1904, to August, 1905. The Rev. Mr. Brewer re-

ported that he had secured for this purpose the following pledges, most of which had been paid:—

St. Matthew's School	$ 50 00
The Hitchcock School	50 00
Mr. J. A. Wright	50 00
Mrs. A. M. Eastman	25 00
Mr. William Babcock	50 00
Mrs. Lawrence Pool	20 00
Total	$245 00

A list of names was then reviewed of those who might take an especial interest in the work of the Church in universities, and whom the Committee might expect to respond financially if the needs were placed before them.

The Bishop outlined the work that he hoped to see done by the Church on the Barbary Coast, and hoped that it might be fostered by the men of the two universities, because of its real contact with social problems, and because of the help that university men might be in this particular kind of work. Further discussion was held in regard to the future. It seemed to be the sense of the Committee that there was need of a Church House in each university, which might be the center of church influence among the undergraduates. Also that there ought to be an endowed course of lectures on some topic connected with the life or the history of the Church, this course to be given as regular university work. The need of this endowment was ordered to be published in the list of objects calling for endowment which was to be published for distribution.

The Committee realizes that it is very young and that much of its work seems distant at the present time. It has thus far done only one tangible thing; but the forward step has been taken and there is good reason to believe that some of its larger plans will see fulfillment.

GEORGE L. PARKER, Secretary.

AMERICAN CHURCH MISSIONARY SOCIETY.

A most gratifying announcement is to the effect that the American Church Missionary Society has voted to turn its entire work over to the official Board of Missions and to withdraw wholly from active work, except in the administration of its invested funds of about $100,000, the income of which will be devoted principally to the support of half a dozen missionaries in the domestic field. Dr. Lloyd becomes General Secretary and Mr. George C. Thomas Treasurer of the organization, and two lay members of the Board of Missions take places upon the executive committee of the A. C. M. S.

This step is a momentous one in several particulars. It marks, first, the complete downfall of the system, once popular, of maintaining partisan missions. This downfall is due to two chief causes,—firstly, a larger conception of the missionary aspect of the Church and of the duty of the Church toward missionary needs; secondly, a feeling that it was an economic waste to carry on a separate organization to accomplish what the official Board was doing satisfactorily. The men who carried on the A. C. M. S. missions were forced to choose between thorough work and partisan work; and when the test came, it is to their credit that they chose the thorough work. Men who believed themselves to be partisans found that in fact they were better and wiser and broader men than they had admitted to themselves. Little men would have continued to carry on partisan work, notwithstanding; but little men were quietly superseded in the A. C. M. S. by greater men. There never was an exact turning point; but in the end they found that in fact every one of their missions in Latin-American countries was being carried on on distinctively Catholic lines, and was succeeding on those lines beyond all expectations. Catholic Churchmen might have retarded the progress by keeping up a fire against the policy of maintaining missions in Roman Catholic lands, or by sneering at the change from Protestant to Catholic methods within them; but all the time the A. C. M. S. people were growing, Catholics were growing, too, and the result finally was that both parties were too broad-minded to carry on either partisan work or partisan opposition.

Never were there greater opportunities for united missionary work within the American Church than now. If the work of the A. C. M. S. had been discontinued because it had failed, the transfer of its missions to the general Board would but entail greater difficulty to the latter. But the work ceases at the climax of its success and usefulness. There is every reason to believe that the supporters of the A. C. M. S. will simply transfer their support to the official Board. The needs for assistance remain the same and the work remains the same. We must all work for all the work; and, loyally, we will.

We beg to express the thanks of the Church to the men who have made this great advance step possible—Mr. Schieffelin, Mr. Browning, Mr. Camp, Drs. Darlington and Kinsolving, and others in the executive department quite as truly as the workers in the field and the contributors who stood behind them. Partisan opposition on the part of any of these might easily have wrecked the whole plan.

And lastly we earnestly pray that this noble action of the American C. M. S. may react with similar effect upon the parent society, the English C. M. S., upon whose lines the American society was founded. The greatest handicap to Anglican foreign missions is the lack of unity between the two great English societies. It reacts most unfavorably upon our American missions. The (English) Church Missionary Society has done and is doing noble work; but everywhere it is partisan work, and it carries with it, as an unhappy parasite upon a noble structure, the blight of partisanship and disunity which is sowed with it and which brings forth its parasitical growth. In China, in Japan, in India, in Turkey, the story is the same. The good that is done by the great society is but a fraction of the good that it might do, and is accomplished by many unnecessary evils.

How better could the English Church Missionary Society mark the great world-wide Anglican missionary demonstration of 1908 than by joining with the S. P. G. in the formation of one noble official missionary society for the whole Church of England, for which the endowments of the two existing societies should be the guarantee.—The Living Church.

YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS.

Leader—Miss Bertha Condé.

The American Committee, affiliated with the World's Young Women's Christian Association, and the State Committee of California and Nevada, will hold the Seventh Annual Conference for Young Women at Hotel Capitola, Capitola, Cal., beginning on the evening of March 31st and closing on the evening of April 10, 1905. All members of City and Student Young Women's Christian Associations are most earnestly invited to be present, as well as any young women who are interested in practical Christian work.

The purposes of this Conference are:—

1. To promote Christian fellowship and to deepen the spiritual life.

2. To train the leaders of student and city associations in Bible study and the best methods of Christian work.

3. To enlarge the knowledge of the world's needs through Mission study and contact with leaders in Christian work among women.

THE MISSIONARY THANK OFFERING.

To be presented at the General Convention in Richmond by the Men of the Church in gratitude for Three Hundred Years of English Christianity. Jamestown, 1607—Richmond, 1907.

(Extract from letter sent by the Central Committee to the Bishop of each Diocese and Missionary District.)

In 1907, when the General Convention meets at Richmond, three centuries will have elapsed since the first celebration of the Holy Communion in an English colony in North America. The time will be a fitting one for the making of a thank offering by the men of the Church for the blessings of three hundred years of English Christianity.

It is accordingly proposed that all men in any way connected with the Church, whether as communicants or occasional worshipers, shall be given an opportunity to unite in making a great missionary thank offering to be presented at Richmond in that year. The fund will be used for the missionary work of the Church in domestic and foreign fields.

In the office of The Pacific Churchman there is conspicuously displayed a placard bearing this legend, "General Missions — Men's Offering, 1907 — On to Richmond — Pacific Churchman Mite." We shall return to this matter in future issues.

THE ROMAN CHURCH AND DIVORCE.

Moved by a criticism from Cardinal Gibbons of the action of the late general convention in the matter of divorce, Dr. R. H. McKim, of the Church of the Epiphany, Washington, D. C., recently addressed to the Baltimore Sun an open letter, in which he explains the intention of the advocates of the new canon in procuring its passage, and seriously questions the right of the Roman Communion to pose as the champion of the purity of the home.

Concerning the purpose of our own canon, which had been misunderstood by his Eminence, Dr. McKim remarks:—

"May I venture to point out that your Eminence has inadvertently mistaken the significance of the action of the convention of the Protestant Episcopal Church, to which you allude? There is no compromise. The distinct issue was this: Shall the Church reverse the attitude which it has occupied on this subject of marriage and divorce since 1808, and graft upon her canon law a modified recognition of the principle of the absolute indissolubility of marriage? The battle of debate was fought out on that issue, and the result was—not a compromise, but the distinct reassertion of the right of an innocent party in a divorce for the cause of adultery to marry again.

"The restrictive amendments to our canon law, adopted by an overwhelming majority, covered no compromise on the above issue, but were provisions intended to prevent the abuse of the existing canon—to make it as sure as human laws can that only the really innocent party should be permitted to marry."

Coming next to the position of the Roman obedience, the superiority of whose position Cardinal Gibbons had implied, if he had not explicitly asserted it, Dr. McKim goes on to say:—

"Perhaps your Eminence will permit me to say further that, without wishing to detract from the service which the Roman Church is doing to the cause of good morals in the United States, it appears to us that the numerous annulling impediments, which without special dispensation make a marriage null and void from the beginning, very seriously compromise its oft-asserted claim to be the one and only Church which under no circumstances allows a marriage to be dissolved. In a Manual of Prayer for the use of the Catholic laity, set forth by the order of the Third Plenary Council of Baltimore, under the certificates of your Eminence, I find that the following alliances (unless special dispensation is obtained) are forbidden:—

"First—Marriage between third cousins or any nearer degree of relationship.

"Second—Marriage with the third cousin or any nearer relation of a deceased husband or wife.

"Third—Sponsors may not marry their god-children.

"Fourth—Parents cannot marry the sponsors of their child or the person who baptized it.

"Five—Marriage with the parent, child, brother, or sister of a person to whom the party has been validly engaged.

"It appears to follow from this that any marriage contracted in violation of any of these five groups of impediments, without special dispensation, may be set aside as null and void, and in that case the parties would then be free to marry again. If this be the correct interpretation, it appears to us that here are a great number of cases in which marriage, though it has existed for years, may be set aside as null and void and the parties set free to marry others. To our mind it appears that the distinction between these numerous cases of annullment of marriage and the dissolution of marriage is theoretical rather than practical. It appears to us also that in relation to the sacredness of the family and the purity of the home and the happiness of the children, these various annullments are no better than so many divorces. To assert that marriage is indissoluble except by death and yet to stand ready to annul marriage on all these various grounds appears to us to place the great Church which you so worthily represent in a rather equivocal position.

"Nor is this all. A 'non-Christian marriage' may be dissolved even after consummation. Of this we have had a recent example in the case of a lady who, though divorced from her husband, was married to another in St. Patrick's Cathedral, New York. It was said in the public press that Archbishop Farley submitted the case to the ecclesiastical court of the Archdiocese, which decided that as Mr. ———, the former husband, had never been baptized, the contract with him was void, and Mrs. ——— was, in the eyes of the Church, a woman who had never contracted marriage. Such a principle as this seems to us to strike at the very heart of the family, since it renders illegitimate the children of the marriage thus declared null by the Church and puts their mother in the position of one who has lived all those years in an illicit relation with one who was not her husband."

At a later date Professor I. W. Melody, of the Roman Catholic University at Washington, resumed the attack on this Church's position in the columns of the New York Sun, and was replied to by Dr. McKim in a letter occupying two columns of small type in that journal, and quoting generously from Dr. J. E. Howard's monumental study of "Matrimonial Institutions" as to the actual working of the Roman theory of indissolubility in the later medieval period. It does not appear that any serious attempt was made by the Professor to refute the charges of Dr. Howard, or that he succeeded any better than every student familiar with the history of marriage would expect in establishing the pre-eminence of the Latin Communion in the matter under debate. It is, after all, to the facts of history that the thoughtful investigator goes for his weapons in such a controversy, and to imagine that these can be so twisted as to lend countenance to the Roman Catholic claim is to be amusingly as well as unwarrantably sanguine. W. H.

THE STRIPPED ROSE.

(From the French of Soeur Therese, "The Infant Jesus.")

Jesus, when with footsteps trembling,
First You left the gentle care
Of the Holy Mother bending
Reverently above You there,

And Thy child's weak foot descended
First on this sad earth of ours,
Lord, I would the way have softened
With a shower of gentle flowers.

Leaves of roses sweetly fragrant
I would lay before Thee there.
Oh, my Lord, so meek and tender,
Oh, Thou babe, so young and fair.

Rose leaves from mine own heart taken
I would strip me all in all
And before Thee humbly lay them
That Thy feet on them might fall.

Little Jesus, on Thine altar
Fairest roses love to glow,—
Fairer still the rose whose strippèd
Petals lie Thy feet below.

This stripped rose is, Oh, my Saviour,
But the image of my heart,
Which apart from Thine would perish,
If but for a second's part.

The fairest rose, without a question,
Lies beneath Thy gentle tread
And in wond'ring adoration
Trembles white or blushes red.

Like the rose, Thou little Jesus,
I would give myself to Thee,—
Like her be the humble carpet,
If Thou'd deign to tread on me.

Jesus, for Thy gentle mercy
All my life my heart I pay,
If I may be, as the rose-leaves,
Used to soften Thy hard way,—

If I might my rose-leaves scatter
On the road to Calvary,
See them make Thy way more easy,—
That, Lord, were enough for me.

—H. Gladys Emery.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

and published in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.

San Francisco, Cal.

Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.
50 copies to one address, $1.00 each.
10 copies to one address, $1.50 each.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

March 10.—Evening in St. Peter's, Redwood City, confirmed eight and addressed them.

12.—I. Sunday in Lent. A. M., in the Memorial Church of Stanford University, preached.—Evening, in St. James' Church, San Francisco, blessed memorial window for the late William G. Badger, and confirmed thirteen, with sermon and address.

13.—P. M. met with members of Standing Committee as Council of Advice.—Met with the Rector and Vestry of the Church of St. Mary the Virgin.

15.—P. M., met with the Deans of the Convocations.—Meeting of Board of Missions.—Meeting of Advisory Committee on General Missions. — In Trinity Church, San Francisco, assisted by the Rev. Dr. Clampett, married Lieutenant Clarence Shelby Kempff, U. S. N., and Miss Alice Wyer Brigham.

16.—P. M., in San Jose, met with the Rector and Vestry of Trinity Church.

17.—P. M., meeting of Trustees of Old Ladies' Home.—Evening, in St. Mark's Church, Berkeley, at service under the auspices of St. John's Club, made an address.—Gave Canonical consent to the consecration of the Rev. James Henry Darlington, D.D., as Bishop of Harrisburg.—Received Herbert Francis Davis as a Postulant for Holy Orders, recommended by the Rev. Dr. Clampett.

19.—II. Sunday in Lent. A. M., St. Paul's, San Francisco, catechized Sunday School and confirmed thirteen, with sermon and address.—Evening, in All Saints' Church, Palo Alto, confirmed five with sermon and address.

20.—P. M., confirmed two persons in private, presented by the Rev. W. M. Bours.

22.—A. M., in St. Luke's, San Francisco, celebrated the Holy Communion at Quiet Day of the Woman's Auxiliary, the Rev. J. Wilmer Gresham delivering the addresses.—P. M., in Trinity Chapel, San Francisco, delivered an address.

In answer to a number of inquiries that have reached him the undersigned would state: 1. That all Orders working in the Diocese come under a provision somewhat rare in itself and in its placing in the fundamental law of the Diocese in the Constitution as distinct from the Canons—a provision which requires distinct integration with the Diocesan life as follows: [Article IV, sec. 11] "The Bishop is the Ordinary of all religious or benevolent organizations of the Church within this Diocese, and as such may attend and preside at any of their meetings and has appellate jurisdiction over their proceedings." 2. Episcopal consent and approval to the founding or establishing of an Order or Monastery for men in this Diocese, the undersigned has not yet seen his way to give. 3. No especial sanction, by license or otherwise, has been given to any one to exercise the functions of a General Missioner or Confessor in this Diocese.

WILLIAM F. NICHOLS.

The address of the Rev. E. T. Simpson is changed from Portland, Ore., to Sara, Wash.

PERSONALS.

The services at midday at the Chamber of Commerce are well attended and full of interest. The interest and attendance should continue to grow until they reach their climax in Holy Week.

On Sunday, March 19th, the Archdeacon held service in St. Mark's Mission, King City, and baptized four adults and six children, a rather unusual number for so small a Mission.

The address of the Right Rev. Henry D. Aves, D.D., LL.D., Bishop of Mexico, is 3a Calle de Londres 651, City of Mexico.

The Rev. A. Osmond Worthing has accepted charge of Trinity Church, Spokane, Wash. Address, 1847 Broadway.

Archdeacon Hudson Stuck, hard at work melting the ice of Alaska, was not forgotten at his old home in Dallas, Tex., at the dinner of the Sewanee Alumni Association there on February 25th. The first toast was a silent one, "To the Archdeacon of Alaska, endeared to all of us as dean."

The Very Rev. Baker P. Lee, dean of the Cathedral, Lexington, Ky., has announced his acceptance of the Rectorship of Christ Church, Los Angeles, Cal., on the retirement of the Rev. Dr. A. T. Dowling. He will leave Lexington the first week in April.

The Rev. Dr. Israel Leander Townsend has been received into the Diocese of Springfield on letters dimissory from the Diocese of Washington.

The Rev. Alfred Lockwood, formerly of Ellensburg, Wash., was unanimously chosen dean of All Saints' Cathedral, Spokane, by the chapter at its meeting February 18th. He was formally installed by Bishop Wells on Sunday, February 26th.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Church men and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Rev. A. E. Bernays, Curate.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. William Edward Hayes, Curate.
Rev. Cecil M. Marrack, Junior Curate.
Services: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at 10 A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 10 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
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A Lady, University Graduate (honors) and experienced teacher desires position. Excellent testimonials. Address W.01. this office.

The Rev. F. B. A. Lewis, M.D., has gone to the seashore, and may be addressed at Seabright, Santa Cruz County, Cal.

The Rev. E. A. McGowan has changed his address from San Miguel to Paso Robles, that he may the better administer the large field that has fallen to him since the death of the Rev. Mr. Hoge.

The Rev. George W. Foote has changed his address from Santa Cruz to 445 Spencer Avenue, San Jose, Cal.

Mr. A. C. Dodd, who is looking forward to the ministry, has gone to Monterey County to help the Rev. Mr. McGowan in his work at King City and parts adjacent.

THE CLERICAL SEMINAR.

The Clerical Seminar met at the Occidental Hotel on March 20th. The second paper on Sabatier's "Religions of Authority" was read by the Rev. Kinsley Blodgett of Menlo Park. His subject was "Development and Analysis of the Roman Catholic Dogma of Authority." The paper was freely discussed.

It was decided to admit to the Seminar non-resident members; also to require from the regular members attendance on at least three meetings each year.

The next paper will be on "The Protestant Dogma of Authority" by the Very Rev. N. B. W. Gallwey of San Mateo. The date will be April 10th.

DIOCESAN NEWS.

The News Editor of this paper would consider it a personal kindness if those Parishes and Missions which are improved, embellished or beautified in any way by Easter gifts would send some notice of such gifts to him not later than April 25th.

The preachers at the United Services in Trinity Church, San Francisco, will be as follows: April 5th, Rev. J. W. Gresham, Rector of Trinity Church, San Jose; April 12th, Rev. Edw. L. Parsons, Rector of St. Mark's Church, Berkeley; April 19th, Rev. B. M. Weeden, Rector of St. Luke's Church, San Francisco.

The Rev. Charles L. Miel, Rector of St. Paul's Church, Sacramento, has gone East on a businesss trip, expecting to be gone some weeks. The Rev. J. A. O'Meara, D.D., is officiating in St. Paul's Church during the absence of the Rector.

The Parishes of Oakland, Alameda, and Berkeley have held united services on March 15th, March 22d, and March 29th, the sermons being of the nature of instructions on vital matters of Church life and teaching. The only remaining service of this series is arranged for Christ Church, Alameda, on the evening of April 5th, when the Rev. E. F. Gee will preach on "The Sacraments: Means of Grace."

Berkeley.—St. Mark's Church.—Rev. Edw. L. Parsons, Rector.—The Sunday-school held a very successful "Mother Goose Market" on the Saturday before Lent.

The most notable event of the last few weeks has been the mass meeting on "Marriage and Divorce." The speakers were President Benjamin Ide Wheeler of the University of California, Mayor Warren Olney of Oakland, and the Rev. C. R. Brown of the First Congregational Church of Oakland. The Right Reverend the Bishop was detained by temporary illness.

President Wheeler spoke of the confusion that characterized a society in which woman was not the center of the home. He said: "Woman is the conservator of our civilization. I am praying every day for more of the good, old-fashioned women, educated as our mothers were, in the good, old-fashioned way, whose home was their kingdom and whose kingdom was their home. Not by its military strength, but through the purity of its women and the solid qualities of the home, does a nation become great."

Mayor Olney treated the subject from its legal aspect, stating it as his opinion that there should be a uniform divorce law, but that there should not be too stringent legislation in this matter, as the evils in present divorce laws would put themselves right in time.

Mr. Brown opened his remarks by saying that the times were "mad with individualism as against the cause of the many." Men to-day, he said, took the law into their own hands without regard to the rest of society; the prevalence of divorces in the West being a notable symptom of this lawlessness. He favored the old idea of marriage—"until death us do part"—and said that marriage with anything else in view should be called by some other name. He declared that he had more respect for the polygamist, who supported all his wives together, than for the man who supported them one after another.

University of California.—The St. John's Club has arranged a series of services for students to be held on Friday evenings during Lent in St. Mark's Church. The Bishop preached to a large congregation on March 17th, dwelling towards the close with great power upon the call to the ministry and its joy. The other speakers are Rev. Messrs. Gresham, Gallwey, Walkley, and Parrish.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.
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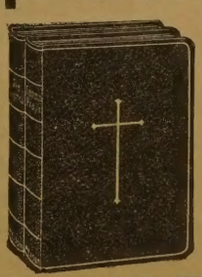

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MISSIONARY COMMENT

DIOCESAN MISSIONARY SYSTEM.

The leader or Board that undertakes any work and does not expect to meet a lot of criticism is doomed to bitter disappointment. There is always an abundance of criticism whose cheapness can only be paralleled by its ignorance. We readily acknowledge, indeed, that the lack of knowledge of the facts in the case is the only source or reason for so many painful exhibitions that come under our notice. Our Diocesan Board of Missions has been no exception to the rule. It has been, only too often, the target of misguided and misinformed criticism. It is often said that the spectator can see the whole plan and effect better than the actual participator in a given work. That may be, and often is, true. But when it is so, it is because the spectator has been informed and knows the policy and the plan of procedure. It is quite possible that some who are not on the Board of Missions may know all about its policy and plans, and not agree with what it advocates, and may be able to suggest even better modes of procedure. That would be eminently legitimate and practical criticism, and we think the Board would hail it with enthusiasm. But it is rare in our experience to have the privilege of listening to criticisms directed against the Board of Missions, which bear evidence of a careful investigation of the policy and plan of the Board. The complaints most often heard are: that missions are planted indiscriminately at the desire of a few scattered families and without reference to any apparently thought-out plan of campaign. Again: that the great needs of the city are overlooked entirely. Further: that the missionaries should receive larger salaries. That all this criticism comes from a lack of knowledge of the difficulties of the field and the mode of meeting them is the more apparent when we are told that it takes a newly-elected member to the Board of Missions many months before he can grasp the situation from the beginning and appreciate how wisely and how broadly the lines have been laid down.

THE PLAN OF CAMPAIGN.

From the very beginning of his episcopate the Bishop has had a definite plan and policy for the Missionary work in this Diocese. It was no haphazard choice that placed the Missions in the communities where in so many instances they now stand as independent parishes. Instances could be recorded, did space permit, when the wisdom of laymen of calm judgment counseled the abandoning of fields which were deemed both unpromising and a drain upon the missionary finances, but which owing to a statesmanlike perview of their possibilities were retained and are now numbered among the independent, thrifty and growing parishes. The plan of campaign was Pauline in its method—first, to plant the church in the capital or county seat of every county in the Diocese and then making each town thus occupied a center from which would radiate efforts in spying out the surrounding country, caring for the scattered families or starting missions should conditions warrant it. This policy has been carried out faithfully and has proved efficient. To-day there is not a church or mission in the Diocese which does not have regular services, with the exception of one small mission conducted until about two weeks ago by a lay reader who has resigned the charge. There are other points where missions ought to be started, but practical hindrances are in the way which will be noted.

CITY MISSIONS.

Why are there not more missions in the see city? This is a question which has arisen and it will not down until satisfactorily answered. Is there any reason for the lack of missions in San Francisco when the city is spreading so rapidly and opportunity is ripe? Across the bay a similar condition confronts us. To this we answer yes and no. Ten years ago there was not a church in San Francisco which was not either struggling to pay off a debt, building new edifices or reconstructing old ones. To go to any of those churches and suggest that they undertake to organize a mission would be to invite a prompt refusal on the grounds that the struggle to meet their own obligations and plans demanded all their resources other than those going into the regular missionary channels. This was true and the condition had to be accepted.

It is only during the past three years that those conditions have changed—most of the churches having met those extra heavy demands. Following quickly upon their emancipation from debt the parishes of Trinity and St. Luke each took steps to plant a mission to be cared for and ministered to by them. This forward step marked the beginning of the new era. It is hoped that other parishes will follow this example. But is not this legitimate work for the Board of Missions? We think it is. Then why is not that work undertaken? Because of the same practical hindrance that prevented the starting of missions in the needy country towns where there are not churches within miles—but again we say this "hindrance" will be noted later.

MISSIONARY SALARIES.

Attention was called at the Diocesan Convention to the smallness of the salaries of our missionaries. If there is any one body of men more than another that ought to have a fair salary it is our missionaries. Here again we find upon investigation that there is in the mind of the Board of Missions a definite figure which they aim at as the minimum salary for every ordained missionary under their control. That figure is $900 per year, and when the missionary is a married man with a family the purpose is to give him in addition a rectory rent free.

Such a policy must commend itself to all fair-minded men. It is the least we can do for the pioneers of the Church. The following statements will show the progress that has been made towards this ideal. Up to within six years ago all missionaries on the staff paid their own traveling expenses out of their meager salaries—now these expenses are paid and their salaries are clear. Thirteen years ago, before the division of the Diocese, there were seventeen missionaries whose salaries averaged $674, and of this number three had rectories. To-day the average salary for our regular missionaries, eleven in number, is $919, and five of these have rectories. The smallest salary paid of this number is $660 and a rectory, which is almost as large as the average salary in 1892.

This bears evidence of that healthy progress which comes from sane and business-like management. Many of the old missions have become independent parishes, and we note with satisfaction the rule of the Board that no mission can become a parish until it can pledge $1,000 salary to the rector. If comparisons were in order and we took eight of the eleven missionaries referred to whose salaries would average $1,000 and four of whom have rectories, we believe we could name five parishes in San

Francisco and three in Oakland and four in the country whose rectors are not as well provided for. Besides the number referred to there are three other clergy working under special agreements whose salaries range from $570 to $250. Then there are four lay helpers with salaries varying from $600 to $210. While it can be truly said that our missionaries are better cared for to-day than ever before in the history of this Diocese, yet we ought never to rest satisfied until the ideal of the Board has been attained—the minimum salary, especially for married men, being $900 per year and a rectory.

THE PRACTICAL HINDRANCE.

Reference has been made to "a practical hindrance" which stood in the way of church extension in the country and in the city, and also prohibits the raising of the salaries of the missionaries. What is this hindrance? The need of money—NOT MEN! Criticisms come as if the Board of Missions had a large fund given them by the Church and that they neglected to use it. The truth is missions are being started in the country and in the city, and the salaries of our missionaries are just as high, AS THE CHURCHES—(clergy and laity)—HAVE PROVIDED FOR. Let there be more whole-hearted co-operation. Let the apportionment be made a matter of conscience. Let helpfulness take the place of criticism and then there will be no question of funds to start all the missions needed and adequately pay all our missionaries.

DIOCESAN NEWS.

Fowler.—St. Michael's Mission.—The Rev. George Robinson in charge.—Good congregations are attending the Sunday morning services here, and an active interest is taken by all the members in everything connected with the work of the church. A Sunday-school has been started again, with fair prospect of usefulness; and during Lent a special service is held on Friday afternoon. The members of the Ladies' Guild meet every week and are working hard in preparing various articles for the Easter missionary boxes. A very successful entertainment was given under the auspices of the Ladies' Guild in the public hall on March 4th by Mr. Lionel Dalton and his company from Fresno, who presented the amusing drama entitled "My Ladi Vanity." The very substantial sum of about $53 was the net result to the funds of the Guild.

Missions under the Care of the Rev. H. Lee.—Haywards.—A contract has been let for the erection of a Rectory to cost $2,700, to be built on the lot on Castro Street recently purchased by the Mission. The lots have a frontage of one hundred and fifty feet, with a depth of two hundred feet. When the church is moved and placed beside the Rectory, as is proposed, the property will present a most attractive appearance on the main avenue leading into town.

On Sunday, March 26th, a vested choir of mixed voices sang for the first time under the efficient direction of Mrs. Browning. At the evening service, held at 7 P. M., there is a separate choir, made up of young people, who have an orchestral accompaniment of five pieces all being under the direction of Mrs. F. J. Cooper.

At **Niles** Mr. George H. Andruss has resumed the position of Lay Reader, which he filled so efficiently some years ago. The Mission rejoices in the possession of a new stone font, a gift from the Woman's Auxiliary.

Centerville.—St. James' Church.—The old Rectory, which for many years has stood on the lot adjoining the Church, is to be moved back and a new and more attractive building erected in its place. The estimated cost will be about $1,500. This building is to be rented as a partial endowment of the Mission, there being at present no resident clergyman. The ladies of the Church have undertaken this work with great enthusiasm and zeal. Mr. J. K. Bodel, of the Church Divinity School, ministers as Lay Reader most acceptably to the people here in the absence of the Minister in charge, and the interest is growing to such an extent as to warrant the putting in of electric lights, so that services may be held in the evenings.

Oakland.—St. John's Church.—Rev. E. F. Gee, Rector.—The Parish Beadle adds one more welcome visitor to our exchange table. From it we extract the following, adding our word of sympathy for the family of the late Mr. C. K. King:—

Resolutions of Respect in Memory of the late Junior Warden, Mr. C. K. King.

Whereas, God in His wise providence has called out of this world the soul of our Junior Warden, Mr. C. K. King, we, the Rector, Senior Warden, and members of the Vestry of St. John's Parish, do place on record our deep sense of loss and also our appreciation of the sterling worth and Christian virtues of our co-worker.

A loyal and devoted son of the Church, her welfare was ever near to his heart. Regular and constant in his attendance upon the services, and especially the early celebrations, his example is worthy of emulation.

Be it therefore resolved, that our heartfelt sympathy be extended to Mrs. King and the other members of the family, and that we assure them of our prayers and intercessions that his soul may rest in peace and that light perpetual may shine upon him.

EDGAR F. GEE, Rector.
NEWTON H. BARRY,
CLIFTON H. KROLL.
Committee.

We note also that a Men's Club has been started in the Parish, which has great promise of usefulness.

Oakland.—Trinity Church.—Rev. Clifton Macon, Rector.—At the beginning of the Lenten season the Rector wrote a short address in the Lenten leaflet in which he urged his people to have more earnestness and definiteness in their Lenten devotions. The services during Lent are every week day at 4 p. m., with a children's service on Friday. All these services are well attended. There is also a special service on Friday evenings at 8 p. m. for men only. The Men's Club is to form the nucleus of this evening congregation, but both the Rector and the members of the club are making an effort to induce all the men of the Parish to attend. The church has lost one of its most valued and faithful members in the departure of Mr. J. Mathieu for northern Idaho. Mr. Mathieu has always been closely identified with the interests of the Parish, and has been a vestryman and treasurer for the past year. The Sunday-school will also lose its capable and energetic librarian and secretary, Mr. Spaulding Reynolds. Mr. Reynolds is going to Napa to take a business position there. The Bishop will be with us on Easter Sunday morning for confirmation. The class is now being prepared.

Redwood City.—St. Peter's Mission.—Rev. D. M. Crabtree, Missionary.—St. Peter's Mission has recently become and will continue self-supporting; has paid all Mission apportionments last year for first time. Had recent Confirmation Class of eight, and delightful services by Bishop.

Repairing and painting of Church and Rectory now under way, the money having been subscribed by communicants and friends.

The Parish idea is firmly held in mind and there is good hope soon to take steps toward reorganizing what has been almost a pioneer Parish.

Mr. James Crowe, the veteran Warden, still stands by the work. Mr. C. T. Cook, the Clerk, is also Chorister, and is developing a strong choir. He is Lay Reader, and assists greatly in the services.

There are really resources for a strong, vigorous Parish in this community.

San Francisco.—St. James' Church.—Rev. S. J. Lee, Rector.—On Sunday, March 12th, the Bishop confirmed a class of thirteen, and also held a service of Benediction over the new choir stalls and the new window which recently has been placed in the church in memory of the late W. G. Badger.

San Francisco.—St. Luke's Church.—Rev. B. M. Weeden, Rector.—The ordination to the priesthood of the Junior Curate of this Parish, Rev. C. M. Marrack, is to take place in St. Mark's Church, Berkeley, on the third Sunday after Easter. The Bishop has appointed the Rector of St. Luke's Church to preach the sermon.

We are yet unable to name the exact amount that has been collected in St. Luke's Parish for the mortgage fund of All Saints' Church. The sum estimated is a little below two thousand dollars, but is nevertheless far above the Rector's expectation. The people of the Parish have responded well to an appeal which could not be in any way

enforced by selfish interest. They have given freely and generously to another Church, even when the money was needed at home. Two thousand dollars might have been expended to bring forward the decoration of this Church. It might have been prudently applied to the mortgage on the Clay-street property. It would have materially increased the organ fund. May Providence bring to All Saints' Church all the blessings that we hope will inhere in this unselfish gift.

On Tuesday, March 21st, a movement was started to increase the income of All Saints' Church to dimensions that will justify the Bishop and Standing Committee in permitting the Mission to be organized as an independent and self-supporting Parish. In this movement we may indeed fail, but we hope, with God's blessing, to succeed. The Parish must be able to guarantee a Rector's salary of at least one thousand dollars, and to provide also for its current expenses and the interest on the remaining mortgage before it may ask the Bishop's recognition as a separate Parish.—Weekly Leaflet.

San Francisco.—St. Paul's Church.—Rev. W. M. Reilly, Rector.—On Sunday morning, March 19th, the Bishop confirmed thirteen persons and preached. Among the class confirmed was a boy whose mother and grandmother as well as himself had all been baptized by the Rector.

San Jose.—Christ Church Mission.—Rev. Edwin Johnson, Vicar in charge.—The five years' lease of the present site expires with April 1st, and at a recent meeting of the Rector of Trinity Church, the Vicar and the Vestry, with the Bishop of the Diocese and the Archdeacon, the whole matter of a new site was fully discussed and settled. After looking at and considering sites in various parts of the city, the unanimous conclusion was that the lot on the corner of Fourth and Williams streets was the best for the present purposes. Arrangements have been made by which the Randolph Fund will help the Mission to buy the lot, the money to be refunded as it may be raised. This is a happy solution of a vexing question, and we gladly add our word of congratulation and shall be very glad to chronicle the future progress of the Mission.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

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Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

After April 4th Mrs. Lawver's address will be 2304 Franklin Street.

Diocesan Meeting.—Monday, April 3d, in the Guild Hall of St. John's Church, San Francisco, opening at half-past two o'clock, a half hour will be devoted to recalling the teachings of the Quiet Day, to which all attending are requested to come prepared.

All branches in the neighborhood are asked to remember that an officers' meeting precedes these monthly meetings, and they are specially urged to report the progress of their work at this last opportunity before Easter. Meeting to begin at 1:45 promptly.

Quarterly Meeting of Branches in Alameda County.—Thursday, April 13th, at 2 p. m., in St. Matthew's Church, Lorin, the Bishop of California will make an address. Mrs. Sherman urges all parishes and missions within this territory to attend in numbers, or to send at least one delegate, and cordially invites all others who may be interested to come.

The Bishop of Alaska.—Bishop Rowe is expected in San Francisco in time to address the April Diocesan meeting at St. John's. Public notice will be given if there is time after his arrival to do so. But the Rector of St. John's and the Woman's Auxiliary invite all to attend with this hope, confident that in any case the meeting will be helpful.

St. Paul's Branch, Oakland, reports larger gatherings at the meetings, new members, increasing interest in the Lenten meetings on missions, and reawakening of enthusiasm for the united offering.

St. Luke's Branch, San Francisco, will close a very successful year at the meeting announced for the 26th, when a specially social flavor will be given the occasion.

The new branch in Grace Church, San Francisco, has made a good record during its short life, and has already completed its obligations for the current auxiliary year.

St. John's, Oakland, will have Bishop Rowe at a meeting of the Auxiliary.

We were happy to see a good representation from Trinity, San Jose, at the Quiet Day and to hear that their Juniors are taking the lecture course on Alaska.

Deaconess Drant, sent home to get well after her hard and most successful labors at St. Elizabeth's, Honolulu, is now with dear old friends in San Francisco. She is much better but still needing the rest and change of scene and thought imperatively demanded by her condition. We hope her acquaintance with our workers is only a deferred opportunity.

QUIET DAY.

The annual Quiet Day for the Woman's Auxiliary was held in St. Luke's Church March 22d, conducted by Rev. J. Wilmer Gresham, of San Jose. The general subject, "Principles of the Spiritual Life, as Set Forth in the Baptism and Temptations of Jesus," was introduced by the thought that Christ is to be, not our model, but our example. We might copy His life in every particular, yet be living only the outward circumstances without in the least understanding the principles which governed that life. These principles are what we must seek, and make our own, if we are truly to follow Him, to live His life. It is not the one whom we know only by sight, or with whom we may even have a speaking acquaintance, that we call our friend. It is the one with whom we have held sweet communion, have talked heart to heart, whom we can truly say we know. So only can we call Christ our friend, so only can we understand the principles of His life. In His baptism we see the principle which governed Him in the outer relationships of life. Far above the Baptist in every way, Christ yet comes to receive from him the baptism of repentance, though having no sin of which to repent. He

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ever shared the joys and sorrows of others, and was careful to fulfill the requirements of the Jewish church, so being an example to those who stay out of the church because of the badness of some who are in it.

In the first temptation we are taught that we are not to seek the material things, but the spiritual, God and His righteousness. If that be our aim, we have the promise that the material things will be added. We are to choose God, not bread. We must not think, however, that one temptation resisted will set us free. Our lives would amount to very little without these trials of our faith. Vanquished on the lower plane, the tempter will strive to bring us to the pinnacle of spiritual pride, where we look down on others less exalted, and are tempted even to show some proof of our great favor with God. Only those who have risen to a high plane and close communion with God can realize the force of this temptation.

The third temptation warns us that often, in the eager pursuit of divine ideals, we are tempted to hasten the wished-for end by the use of unworthy means. Christ knew that the kingdoms of the world were rightfully His. It was to redeem them that He came, but He would not receive them at the hands of the devil. He knew, too, that to gain them would be a slow process; they could not be given in a moment. Nearly twenty centuries have passed, and yet they are not His. So must we be careful, while striving to reach noble ends, to gain these kingdoms for our Lord, that the means we use are worthy. Never must we listen to any suggestion of the tempter, but see that all we do is pure and holy as the end we are striving to attain. So at last shall our care and patience be rewarded; the tempter shall depart, and

"Round us, too, shall angels shine,
Such as ministered to Thee."

"BELLS KNOWN THE WORLD WIDE."

The popularity of the **Steel Alloy Bell** is not confined to this country alone, but to many foreign countries. Just recently the manufacturers of this reliable bell received a letter from a minister in China regarding a 36-inch **Steel Alloy Bell,** weighing 950 pounds complete, which they sent him. He says the bell is giving good service, the tone is pleasant, and thanks the firm for the faith they had in him and the courteous treatment extended to him. This expression of satisfaction is similar to the testimony of thousands who are using **Steel Alloy Bells.** The **Steel Alloy Bell** is manufactured by the old-established concern, **The C. S. Bell Company** of Hillsboro, Ohio, and intending bell purchasers may rest assured of running no risks in placing their bell orders with these people. They offer liberal terms and cover their bells with a binding five-year guarantee. They also have a practical plan of helping a church or school to secure a sweet-toned bell, and one of good quality, at a reasonable price.

THE BARRIER.

Between me and the untrammeled sweep
Of the unbounded outer deep
Stretches a strip of land that hides
The toss and turmoil of the tides.
My fancy often bears me far
Beyond the dunes and beach and bar,
Until a happy isle I gain
Upon the bosom of the main.

There lies, in kindred wise, 'twixt me
And God's unplumbed eternity,
A little strip of life whereo'er
My dreams are seaward wont to soar;
And is it strange, all perils past,
That by them I seem borne at last
Unto the bourne of long release—
The visioned port of final peace!

—Clinton Scollard in the Outlook.

CORRESPONDENCE

A CLERICAL SENSE OF HONOR.

To the Editor of the Pacific Churchman:—

As a sort of a supplement to the interesting article, "Andrew Lang on a Clerical Sense of Honor," contributed by "W. H." in your last issue, I am sending a copy of a letter by the late Dr. Martineau on the same subject. The letter was written in 1871 and is to be found, if my references are correct, in volume II of his life, page 9. Besides being interesting as showing the agreement between Mr. Lang and Dr. Martineau in regard to this strange ethical phenomenon, it is perhaps worth noting that both speak of the effect it has on the minds of laymen. Dr. Martineau wrote:—

"The position of a Baptist minister ceasing to hold orthodox opinions is totally different, I think, from that of a clergyman week by week obliged to make himself the organ of a religion inwardly rejected. . . . I cannot look on it neutrally as a simple psychological curiosity, and must think that it calls for grave moral criticism and that it behooves us to speak on it plainly enough to save the public conscience from its desolating influence. I am persuaded that honourable laymen, themselves of Broad Church sympathies, are more awake than is commonly supposed to the essential immorality of the liberal clerical position. An eminent man among them said to me to-day, with a shrug of his shoulders: 'I could not for a week do what they [the Broad clergy] do through life.' I never meet with a layman who does not say the same. What must be the effect of having in the clergy a standard of veracity which is thus too low for the conscience of their laity, so that they could not change places without the latter forfeiting their self-respect! One fact is, their intellectual and skeptical laymen look upon the outspoken liberal clergymen as serviceable instruments for breaking down the Church superstitions, and patronize them just as they would patronize a publisher that defied religious prejudices. But this use which is made of them, though it necessitates silence about their moral position, is compatible with strong disapproval of it."

H. M. RAMSEY.

GENERAL MISSIONS.

To the Editor:—

The offerings from parishes toward the Apportionment to March 1st are not as large as those to the same date last year by $5,835.81. Offerings from individuals are larger by $11,225.92. Offerings from other sources show a slight increase so that the total receipts that can be applied upon the appropriations are larger by $11,313.30. This increase, however, is $3,000 less than was reported a month ago.

Details will be found in the accompanying tables. At the same time the total obligations of this year are $154,541 larger than they were last year on the same date.

About $38,000 of this represents the increase in the deficiency at the close of the last fiscal year, September 1, 1904, since the contributions were not large enough to meet the year's appropriations. About one fourth of it came in various ways through the action of the General Convention in October. A further increase was made by the board in assuming from January 1, 1905, the work in Brazil and Cuba which had formerly been cared for by the American Church Missionary Society, in order that all the General Missionary work of the Church might be under the care of the one society and to reduce the cost of administration. We have every reason to believe from the assurances of the American Church Missionary Society that the cost of these missions will be fully met by a continuation of definite support for Brazil and Cuba by those who have contributed for this purpose up to this time. The balance of the increase is the natural one occasioned by the growth of the work and the urgent appeals made to the board.

It was felt by the Board of Missions that this great Church of ours might be induced to give during the whole year through the Apportionment at least eighty cents per communicant throughout the country, especially as large numbers of parishioners who are not communicants would aid them in so doing. And it was also hoped that in view of all that has been said upon the subject and the full apportionment might be met, which would provide sufficient to pay all our annual obligations and at the same time restore a large portion of the reserve. We are confident that if each Rector will in some way bring this subject definitely to the attention of each of his Parishioners, the minimum sum asked for under the Apportionment can be secured. We have the testimony of those who succeeded in this matter last year that in nearly every case this method was pursued.

Early contributions and remittances are most necessary.

Yours very truly,

GEORGE C. THOMAS, Treasurer.

New York, March 20, 1905.

There is no work small in the eye of God, no life that is not bound up with issues beyond our poor vision.

LITERATURE OF THE DAY

The Church and the Good Samaritan: Rev. F. V. Westcott Whittaker. $1.00 net.

The author made a reputation by his former book, "Catholic Principles," and he will certainly add to it by this exposition of our Lord's parable. The exposition extends over six addresses. Yet there is a tensity of thought and matter; no strained mystical interpretations such as used to be in vogue, but the enforcement of lessons legitimately drawn from the story as our Lord told it. For example, this: "Half dead,—What a suggestive expression that is! To think that a man may be full of physical vitality, quick, earnest, intelligent about most things, a shrewd business man, keenly alive to all that affects his wordly interests, enterprising, pushing, strenuous, and yet at the same time half dead in his spiritual nature, dying of an incurable disease, dying by inches, as it were, his conscience suppressed, his moral principle growing weaker, God forgotten, and God's law unheeded." H. H.

Reasons For Being a Churchman: New and revised edition. (Young Churchman Company, Milwaukee, $1 25 net, mail 12 cents; 25th thousand.)

It is twenty years since this book was first published, and the value of it has been proved up to the very hilt. This is a new edition, thoroughly revised and with some telling additions. Not a few books of a similar character have been published since this first appeared, but it is equal to any of them and superior to most in lucidity, the telling force with which facts are handled and the conclusions based upon them driven home. As instances of the value of the added matter, there are two or three terse pages on the relation of the Bible to the Church, and a few sentences on the word "Catholic." It is an invaluable book in Parish work, and the revised edition ought to be substituted for the old in every Parish library at least. H. H.

Church Work: By the Rev. B. Reynolds, D.D., Prebendary of St. Paul's, London. (Longmans, Green & Co., New York, $1.40 net; mail, $1.50.)

This is the last issue of the Oxford Library of Practical Theology which now numbers twenty-five volumes. We have read many of them and feel perfectly justified in speak- strongly of their great value. Plain, no useless verbiage, but eminently readable because the work of men thoroughly qualified by learning and experience to deal with the subjects assigned them. The object of the library, as stated in the preface, is "to supply some carefully considered teaching on matters of religion to that large body of devout laymen who desire instruction but are not attracted by the learned treatises which appeal to the theologian. We believe that they fulfill this purpose admirably, and do not know of any equal number of books better calculated to do good work in a Parish library. The laity (and it is a very healthy sign of the times) are continually asking for books about the Church and religion. These books are precisely what they want. Prebendary Reynolds' work is full of wise advice about lay work in the Church and shrewd practical guidance to the best way of doing it. Written for English conditions, the great bulk of it is just as applicable to lay work in this Church. But the clergy will find much in its pages to make it well worth their while to give it a careful reading. By both alike the section relating to the Sunday School ought to be read and marked and well digested. It is a more than usually good book and it has the merit of being extremely interesting reading also. H. H.

The Foregiveness of Sins: Rev. G. A. Smith. (Armstrong & Sons, New York, $1.25.)

The author is Professor of Old Testament Language and Literature in a Presbyterian College, Glasgow. He has written some very valuable books on the Prophets, but he is best known by his elaborate Historical Geography of Palestine, a work which is invaluable and ought to be carefully studied by every one who wishes to get at the real meaning of the Bible. The Forgiveness of Sins is a series of sermons of quite exceptional freshness and insight, clearly the outcome of a mind vitalized by love for the Lord and intensely anxious to bring others to an equal realization of it. There is nothing stilted or forced,—no gaseous rhetoric or florid word painting, but a clear putting of the truths essential to the living of the Christian life. They are good sermons, but they are good literature also, and the two things are not always conjoined and we think they will stand the crucial test of repeated readings. We have not room for quotations, but would like to point out the sermons on "Our Lord's Temptation" and on "Prayer" as perhaps the best where all are good. H. H.

Calvary: Rev. Dr. Chambré. (Young Churchman Company, Milwaukee, 60 cents; mail, 65 cents.)

The Temple of His Body: Good Friday Addresses by E. P. Larrabee, S.T.D. (Young Churchman Company, Milwaukee, 60 cents; mail, 65 cents.)

Both these books are well fitted for devotional use, not only in Holy Week, but throughout Lent, and might be used very profitably in Church. They are practical, pointed, intensely reverent, and spiritual.

Catholic and Christian: Bishop Grafton. (Longmans, Green & Co., $1.50 net.)

In the very first words of the preface the Bishop avows that his book is not controversial and goes on to very earnest insistence that he has no proselyting intentions either. It would be both impertinent and wrong to question for one moment the sincerity of these statements. It would be equally absurd to suppose that Bishop Grafton imagines so general a consent to his definitions of the Church's teaching as would preclude all argument. It is an admirably lucid statement of Catholic doctrine as that school in the Church holds and teaches it, claims to be the authoritative exponent both of Catholic truth and of Catholic practice. But while there are many who concede that claim, it is obvious that there are at least some who do not, and this being the case, it follows that such a definitive formulation of doctrine as this book contains, with all the weight of a Bishop's position and authority to emphasize it, may possibly move some who dissent to give expression to their dissidence, and so in the face of the Bishop's peaceful intentions, he may be the means of starting one of those periodical little skirmishes which, after all, tend to the fostering of vitality in the Church, provide a safety-valve for the superfluity of clerical energy, and make the truth better known and more clearly apprehended. The latter part of the book is a restatement of the old argument against Rome and secession, but we have failed to discover anything more cogent than what has been said so often before, and we venture to think that the Bishop is not perfectly just and something less than charitable in his attribution of unworthy motives to Roman seceders. He credits those who come over to the Episcopal Church with honest convictions. Is it not at least conceivable that those who leave it may be driven by equally honest motives? That the book is a fair and able statement of the Bishop's views goes without saying and therefore it will be acceptable to a large number. But there are other books on the same lines, and even a Bishop may lapse into a work of supererogation. H. H.

MAGAZINES.

The XIX Century for March is full to repletion not only of readable but weighty articles which may not be lightly skimmed over, but demand thoughtful consideration. We have not space to go into full details, but our readers would be interested in the great mysteries and the Gospel narrative, which attempts to prove that we are to look on the former for the origin of some of the leading events of the latter. Our own vision is not clear enough to realize the analogies the writer points out. Lady Wimbridge has another inning on "Rome and the Reformation," and she is at least amusing in the energy of her efforts to pulverize her opponent. She seems to have read widely but not wisely.—— **The Pilgrim** and the **Twentieth Century Home** are conducted on much the same lines and both offer the readers to whom they appeal very good value, good illustrations, wholesome stories, and articles on the useful and the practical. H. H.

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THE JOHN TENNANT MEMORIAL HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

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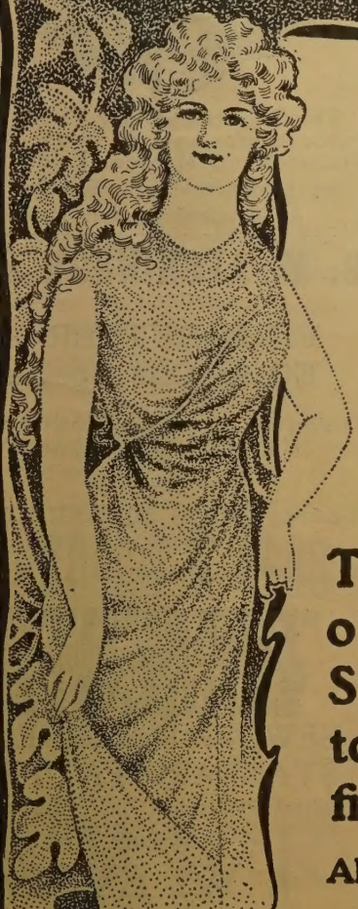

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Impressions Quarterly for March has been somewhat delayed, but is now out in new cover dress, with two attractive plates, one being a reproduction of a submarine study after a painting by Walter H. Pritchard, the other a reproduction of a photograph of La Torre del Nangia, both done in color tone prints. The number includes several notable articles, beginning new series for the year. "The Saga of King Hamlet of Denmark," by Adeline Knapp and Nico Beck-Meyer, will be followed by other renderings of the Danish sagas in subsequent numbers. Regina E. Wilson has a first paper in a series of "Art and Life." Professor Thomas R. Bacon writes in his individual style of "La Torre del Mangia," followed by an "Appreciation" of Walter H. Pritchard, the artist of the submarine world, by Robert Langley Porter, and one of President David Starr Jordan, by George Wharton James. The poetry in the number consists of "The Annunciation," by Howard V. Sutherland; a lyric, "April," by C. G. Blanden, and a sonnet reprinted from Richard Realf, and finally, a prose pastel by L. D. Ventura.

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LITERARY NOTES.

Dr. Edward Everett Hale in an article on "Washington Then and Now," in **The Outlook's** March Magazine Number, discourses pleasantly of the capital as he first knew it.

The Chief Virtues of Man, being new addresses on the Seven Last Words, designed for Good Friday services, by the Rev. Dr. A. G. Mortimer, Rector of St. Mark's, Philadelphia, has just been published by Thomas Whittaker.

Thomas Whittaker has just published **The Church and the Good Samaritan,** a series of Lent lectures particularly addressed to men, by the Rev. Frank N. Westcott, author of "Catholic Principles."

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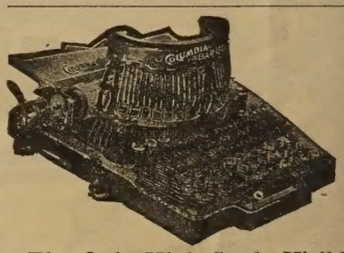

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